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A

DISCOURSE

DELIVERED IN

HAVERHILL,

JAN. 31, 1805.

AT THE

Interment

OF

The Rev. HEZEKIAH SMITH, D.D.

LATE PASTOR OF THE BAPTIST CHURCH AND SOCIETY IN THAT TOWN.

By SAMUEL STILLMAN, D.D.
PASTOR OF THE FIRST BAPTIST CHURCH IN BOSTON.

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FUNERAL SERMON.

Acts xiii. 36.

FOR DAVID, AFTER HE HAD SERVED HIS OWN GENERATION BY THE WILL OF GOD, FELL ON SLEEP, AND WAS LAID UNTO HIS FATHERS, AND SAW CORRUPTION.

THESE words are part of an excellent diſcourſe, that was delivered by St. Paul to the Jews in the ſynagogue at Antioch, in order to convince them that Jeſus Chriſt was the Meſſiah, of whom Moſes and the Prophets had written. To accompliſh which, he recapitulates their hiſtory from their leaving Egypt to that period; and having mentioned David, who ſucceeded Saul as king of Iſrael, he ſays, *Of this man's ſeed hath God, according to his promiſe, raiſed unto Iſrael a Saviour, Jeſus. Whom they who dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets, which are read every ſabbath-day, they have fulfilled them in condemning him.* After his condemnation they crucified him, took him down from the croſs, and laid him in a ſepulchre. This was their hour and the power of darkneſs. And to prevent his diſciples from ſtealing the ſacred body,

they rolled a ſtone againſt the door of the ſepulchre, ſealed the ſtone, and ſet a watch. Theſe precautions ultimately tended to eſtabliſh that grand fact, on which Chriſtianity entirely reſts. *And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain.** *But*, ſays our apoſtle in holy triumph, *God hath raiſed him from the dead.* "And as concerning that he raiſed him from the dead, now no more to ſee corruption, he ſaid on this wiſe, *I will give you the ſure mercies of David.*"† That by *David* in this prophecy we are to underſtand the Meſſiah, is acknowledged by ſome Jewiſh as well as Chriſtian writers.

By *the ſure mercies of David*, we underſtand the bleſſings of the everlaſting covenant, which is ordered in all things and ſure; which could not have been given if Chriſt had continued among the dead. The apoſtle therefore takes much pains to eſtabliſh this moſt important fact, by again appealing to ancient prophecy; *Thou wilt not ſuffer thine Holy One to ſee corruption.*‡ And to prove that by *Holy One* in this paſſage, Chriſt is intended, and not David, he introduces the text; *For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption. But he whom God raiſed again, ſaw no corruption;* meaning Chriſt. Many uſeful obſervations naturally ariſe from the text thus introduced; but I ſhall accommodate the ſubject to the preſent very ſolemn and affecting occaſion, by obſerving

I. That men the moſt diſtinguiſhed by their talents, their piety and uſefulneſs, muſt die.

* 1 Cor. xv. 14. † Iſa. lv. 3. ‡ Pſa. xvi. 10.

II. The dread of which the apoſtle removes from the minds of good men by aſſuring them, that they only *fall on ſleep*.

III. We will, for a moment, contemplate the condition of the body in the grave, to which we are led by theſe words, *And was laid unto his fathers, and ſaw corruption :* Then,

IV. Leaving it there to reſt till called again to life, by the voice of the arch-angel, we will trace the ſoul to heaven ; and, by the aſſiſtance of the goſpel of Chriſt, aſcertain the happineſs of its ſeparate ſtate.

I. Men the moſt diſtinguiſhed by their talents, their piety and uſefulneſs, muſt die.

This ſolemn truth is known and read of all men. *The fathers, where are they ? and the prophets, do they live forever ?* Having ſerved their own generation by the will of God, they have fallen on ſleep, and have been laid unto their fathers. In this conflict with the laſt enemy, all diſtinctions are loſt. His ſtrokes are indiſcriminate. " He viſits without diſtinction," ſays a Latin poet, " the palaces of kings, and the cottages of the poor." David, a king in Iſrael, and a man after God's own heart, hath fallen on ſleep. Not all his *regalia*, the general affection of his people, or his many perſonal qualifications, could ſecure him from the arreſt of death. However eminent or uſeful a man is, it matters not ; when death receives his mandate, he goes forth inexorable, nor fails to do his office, though millions ſhould be involved in greateſt anguiſh by the ſtroke. The great and the good of all preceding ages, who have adorned the human character, and were bleſſings to mankind, are ſilent in the grave.

*The ſmall and great are there, and the ſervant is free from his maſter.**

To you, my friends of this Church and Congregation, theſe obſervations are particularly applicable. You have been lately called to follow the remains of a godly and uſeful officer of the Church to the grave.† And now God hath taken from you your beloved Paſtor. Great your loſs, and great your ſorrow. But you ſorrow not as they who have no hope: he hath only *fallen on ſleep;* and they who ſleep in Jeſus will God bring with him.

II. By this ſoft and delicate expreſſion the apoſtle endeavours to remove, from the minds of good men, the fears of death.

We are naturally led to conſider the analogy there is between ſleep and death.

1. Both are peculiar to the body. It is a matter of daily experience, that our bodies cannot bear conſtant labour and fatigue. Great exertions, long continued, bring on laſſitude and incapacity for buſineſs. The only remedy in this caſe is ſleep: by which the body is moſt ſenſibly refreſhed, and fitted for vigorous employment. *The ſleep of a labouring man*, ſays Solomon, *is ſweet.*

The ſame body that ſleeps will die. *Duſt thou art*, ſaid Jehovah to Adam, *and unto duſt thou ſhalt return.*

But though they are analogous in ſome inſtances, they are diſſimilar in others. In ſleep, the mind continues its connexion with the body; in death that connexion is diſſolved. In ſleep, the perſon breathes and retains his natural complexion; in

* Job iii. 19.

† Deacon WILLIAM SMILEY, who died Nov. 25, 1804, aged 58.

death, his breathing ceaſes, and his countenance becomes pale and ghaſtly.

2. Both ſleep and death take place with abſolute certainty at a given period. When the hour for ſleep arrives, we feel an irreſiſtible propenſity to it; and become incapable of attending longer to buſineſs, however important. Thus it is with death. When he calls, we muſt obey the awful ſummons. Buſineſs of the laſt importance muſt be left unfiniſhed. A ſcheme replete with greateſt advantages to a riſing family, muſt be transferred to ſome other perſon to complete, or be wholly relinquiſhed.

The ſinner who has neglected the great ſalvation till the laſt moment of his life, and then begins to realize his danger, and to cry for mercy, muſt ſubmit; for there is no diſcharge in this war. Parents who feel a great anxiety to live till their children have grown up and ſettled in life, and have many painful anticipations on their account, find it impoſſible to ſuſpend the fatal blow.

The time to be born and the time to die are fixed. No event is accidental: if one is, all events may be ſo; it will then follow, that there is nothing determinate in the divine plan. But we are aſſured that *God worketh all things after the counſel of his own will;** and that *the ſparrow doth not fall to the ground without his knowledge.* The birth and the death of mankind are important to the world. They muſt happen at one time rather than at another, to anſwer certain purpoſes of Deity in the univerſe unknown to us. Job aſſures us, man's days are determined, the number of his months is with

* Epheſ. i. 11.

God; he hath appointed his bounds that he cannot paſs.* Happy they, and only they, who wait the days of their appointed time till their change come.

3. In ſleep there is reſt; ſo it is in death. The good man who hath paſſed through life under a load of affliction, finds freedom from it in the grave. *They ſhall go down to the bars of the pit, when their reſt together is in the duſt.*† *There the priſoners reſt together: they hear not the voice of the oppreſſor. The ſmall and great are there, and the ſervant is free from his maſter.*‡

4. We may obſerve once more, that both they who ſleep and they who die, expect to riſe again.

That the dead ſhall riſe again is a doctrine of pure revelation, and is frequently and plainly taught us in the ſacred ſcriptures. Job rejoiced ſaying, *I know that my Redeemer liveth, and that he ſhall ſtand in the latter day on the earth; and though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.*§ The Prophet Daniel ſays, *They who ſleep in the duſt of the earth ſhall awake.*‖ In the New-Teſtament this important truth is more fully and plainly revealed. Paul ſpeaking of the reſurrection of the body, ſays, *It is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power: it is ſown a natural body, it is raiſed a ſpiritual body.*¶ And St. John informs us, that in a viſion he had of the laſt judgment, *He ſaw the dead, ſmall and great ſtand before God—and the ſea gave up*

* Job xiv. 5. † Job xvii. 16. ‡ Job iii. 18, 19.
§ Job xix. 25—27. ‖ Dan. xii. 2. ¶ 1 Cor. xv. 42—44.

*the dead that were in it; and death and hell delivered up the dead which were in them.** At that glorious period, death will be ſwallowed up in victory.

While believers view death through the medium of the inſpired writings, they find him, at times, an enemy diſarmed; and are enabled to ſay with St. Paul, *O death, where is thy ſting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.*†

III. We will now conſider the import of theſe words, *And was laid unto his fathers; and ſaw corruption.*

By the firſt ſentence we learn that the Jews paid decent reſpect to their dead. Hence it was, that their ſepulchres were in common dug out of ſolid rocks; or they had caves made with much labour and art. Upon the death of Sarah, Abraham purchaſed the cave of Machpelah, for the place of her interment. At that time the Jews had many ſepulchres, which appears from the offer of the ſons of Heth to Abraham: *In the choice of our ſepulchres bury thy dead.*‡ In the ſame cave, Jacob, who died in Egypt, deſired to be buried; therefore he charged his ſons, a ſhort time before he expired, to *bury him with his fathers in the field of Ephron, the Hittite.* In the ſame tomb the remains of Abraham, Iſaac, Rebekah and Leah were depoſited. And when Joſeph died, his brethren embalmed him according to the cuſtom of the Egyptians, and laid him in a coffin, that they might carry up his remains with them to the land of their fathers, whenever the Lord ſhould procure their deliverance from Egyptian bondage.

* Rev. xx. 12, 13. † 1 Cor. xv. 55—57. ‡ Gen. xxiii. 6.

It is ſaid that the Jews whitened their ſepulchres in the month of February, annually. Hence this expreſſion of our Lord, *Ye are as whited ſepulchres.* They were alſo careful *to build the tombs of the prophets, and to garniſh the ſepulchres of the righteous.**

Among the diſciples of Chriſt we alſo diſcover a becoming attention to the remains of their departed friends. When they heard that John was beheaded, *they went and took up the body and buried it, and went and told Jeſus.*† When Chriſt was crucified, Joſeph of Arimathea begged the ſacred body, and laid it in his own new tomb, which was hewn out of a rock. *And devout men carried Stephen to his burial, and made great lamentation over him.*

But after we have conveyed the body of our deareſt friend to the grave with every mark of reſpect, we cannot forget him. His lovely image is continually before us. We dwell in contemplation on his virtues: and ſometimes retire from company to pay a ſolitary viſit to his tomb. But all is ſilent there. He lies covered with the clods of the valley, and muſt *ſee corruption.*

This ſhort ſentence leads us to contemplate the condition of our bodies in the grave, to which they are tending every moment. There we ſee all characters blended in one common maſs of putrefaction. Inſtead of that beauteous form that once charmed every ſpectator, you are preſented with a naked ſkeleton, an heap of bones. This we know, my brethren, will be the condition of us all. *I have ſaid to corruption, Thou art my father: to the worm, Thou art my mother and my ſiſter.*‡

* Matt. xxiii. † Matt. xiv. 12. ‡ Job xvii. 14.

IV. But leaving the body there to reſt till called again to life by the voice of the arch-angel, we will follow the conſcious mind of the good man to heaven, and aſcertain, as far as we can, the happineſs of his ſeparate ſtate; concerning which, the ſacred ſcriptures do not leave us to mere conjecture. The great and intereſting ſentiment therein taught us is, That the ſoul, upon its diſmiſſion from the body, paſſes to the preſence of God. To the believer, this is a moſt animating truth; and has had a very happy influence on the minds of ancient and modern Chriſtians; eſpecially in their laſt hours, becauſe they have conſidered "dying only as going home."

The oracles of God aſſure us, that Enoch and Elijah paſſed immediately from earth to heaven. *By faith*, ſays Paul, *Enoch was tranſlated that he ſhould not ſee death;* meaning in the natural or common way; *and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.** It is certain that he went immediately to heaven in ſoul and body; the body undergoing a change, no doubt, like that which will take place on the bodies of thoſe ſaints who ſhall remain alive at the ſecond coming of Chriſt. *Behold, I ſhew you a myſtery: We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump.*†

The ſame peculiar bleſſing was granted to Elijah, who appeared with Moſes, when our bleſſed Lord was transfigured.‡

Theſe two inſtances were happily calculated to convince the people of that day, that the godly

* Heb. xi. 5. † 1 Cor. xv. 51, 52. ‡ Matt. xvii. 3.

man is a favourite of Jehovah ; and that when he leaves the world, he paſſes directly to heaven. Is not this the plain meaning of Solomon in the following paſſage ? *Then ſhall the duſt return to the earth as it was ; and the ſpirit ſhall return to God who gave it.** *Then*, when man goeth to his long home, ſhall the body return to the earth ; and *then*, at the ſame time, ſhall the ſpirit or ſoul return to God who gave it, to be acquitted or condemned, according to the deeds done in the body.

If St. Paul had not believed that he ſhould paſs upon the diſſolution of the body to heaven, would he have ſaid, that he was in a ſtrait betwixt two, *having a deſire to depart and to be with Chriſt ?* Certainly he could not have an idea that he ſhould fall aſleep, and continue in that condition, without conſciouſneſs and enjoyment, till the reſurrection. Such an idea is repugnant to repeated declarations of this apoſtle. *For we know*, ſays he, *that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.*† Compared with verſe 8. *For we are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.* Is not this the moſt obvious ſenſe of theſe words, That the ſoul upon the diſſolution of the body paſſeth to the preſence of the Lord ? Of this Paul ſays he was *confident ;* therefore he was *willing rather to be abſent from the body*, that is, to die, that he might be with Chriſt.

This proſpect animates the dying Chriſtian, and ſupports his ſurviving friends. He when dying rejoices, that after a few more ſtruggles, he ſhall be

* Eccleſ. xii. 7. † 2 Cor. v. 1.

preſent with the Lord. His friends, who ſurround his bed, as ſoon as he has breathed his laſt, comfort themſelves with the pleaſing thought, that he is now with Chriſt.

Though we cannot fully deſcribe his happineſs, in his ſeparate ſtate, we know that he is delivered from all thoſe cares and embarraſſments which reſult from the body; which, in perfect health, has many calls on his attention and his time. But eſpecially does an *infirm* and *ſickly* body prove a dead weight to him in his intercourſe with heaven. He often finds that the ſpirit is willing, but the fleſh is weak.

He is delivered alſo from all thoſe other afflictions that attend him while on earth. Many are the afflictions of the righteous. All which are neceſſary to detach his affections from the world, under divine influence, and to make him meet for the inheritance of the ſaints in light. The Lord often caſts him into the furnace, that he may take away his ſin. The end will be glorious, though the means are extremely diſtreſſing. Then too will he be delivered from his body of ſin, the temptations of Satan, and the many painful conflicts he has with theſe his enemies from day to day.—In a word, he will at death be delivered from every thing that renders him unhappy here, and will be admitted to the full enjoyment of every thing that can make him happy hereafter. *In thy preſence*, ſaid David, *is fulneſs of joy; and at thy right hand are pleaſures for evermore.** He will be with Chriſt to behold his glory, and be perfectly transformed into his likeneſs, and have nothing to do but love

* Pſal. xvi. 11.

and praiſe him forever. He ſhall alſo have the beſt of company, even myriads of angels and the ſpirits of juſt men made perfect. And to make the happineſs of the ſaints complete, *He that ſitteth upon the throne ſhall dwell among them. They ſhall hunger no more; neither thirſt any more; neither ſhall the ſun light on them, nor any heat. For the Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes. Thus ſhall they ever be with the Lord. Wherefore comfort one another with theſe words.*

From the ſubject ariſe many uſeful reflections.

1. The death of great and good men, ſhould check that pride which too often accompanies ſuperior talents. Perſons thus diſtinguiſhed ought to remember, that they have nothing that they did not receive: why then glory as though they had not received it? Beſides, no circumſtance will more effectually prevent a man's uſefulneſs in ſociety, than his ſelf-importance. It gives riſe to prejudices which render him diſagreeable and uſeleſs. To which let him add the ſolemn thought, that death will ſoon place him where the prince and the peaſant, the wiſe man and the fool will be on equal terms.

2. Seeing it is appointed unto man once to die, it becomes us to attend to the things that belong to our peace, while it is called to-day, for the night cometh when no man can work. Happy the man who fills up life with uſefulneſs; and waits, in pleaſing proſpect, till his change come. Should death arreſt any of us while in unbelief, we

ſhall find it will be an awful thing to fall into the hands of the living God.

3. The preſent affecting inſtance of mortality, is a loud call to us, my brethren in the miniſtry, to be more engaged than ever in the diſcharge of every duty. Our number is leſſened, our labour is therefore increaſed. Few men have been more faithful and ſucceſsful in the work of the miniſtry, than our worthy brother, whoſe remains are now before us. "He hath come to his grave in a full age, like as a ſhock of corn cometh in in his ſeaſon."

Dr. SMITH was born on Long-Iſland, State of New-York, April 21, 1737, of pious and reputable parents. The particular account of his converſion, which would be very gratifying to his religious friends, I have not been able to obtain, either from his papers or his connexions. It is certain, however, that it took place when he was quite a youth; for before he was nineteen years of age, he was admitted a member of the Church of Chriſt in New-York, then under the paſtoral care of the late Rev. John Gano.

He received a public education at Princetown College, where he took his maſter's degree in 1765. After he left college, his phyſician adviſed him to travel for the benefit of his health. On his arrival in Charleſton, South-Carolina, he was ordained as an Evangeliſt. After which he viſited various parts of the United States; and in one year travelled above four thouſand miles, and preached about two hundred times. And was remarkably ſucceſsful in the converſion of ſinners.

He came into New-England in the ſpring of 1764, and preached frequently among different denom-

inations of Chriſtians, with an intention of going back in the fall; but a deſtitute pariſh in Haverhill prevailed on him to tarry with them. In 1765, a Baptiſt Church was formed in the town; and in Auguſt 2d, of the ſame year, he was invited to the paſtoral care of them. And on November 12, 1766, he was inſtalled their paſtor.

In 1776 he was appointed by Congreſs a chaplain in the army, and continued in it till 1780, when he was honourably diſcharged. During which time he conducted himſelf in a manner ſo exemplary, and becoming his miniſterial character, as to be highly eſteemed both by officers and men. Repeatedly did he expoſe his own life to danger in the time of battle, that he might encourage the ſoldiers, and comfort the wounded and the dying.

He was among the firſt friends of Brown Univerſity, State of Rhode-Iſland, and travelled through various parts of our country to collect monies for its benefit; for which ſervice he was remarkably fitted. To his exertions that Seminary is greatly indebted. At an early period he was choſen one of its Fellows, and continued ſo till his death. Senſible of his talents, his theological knowledge, and the excellence of his general character, the Fellowſhip unanimouſly conferred on him the degree of Doctor of Divinity in 1797.

As a preacher, he was much animated; his diſcourſes were plain, and evangelical; his voice ſtrong, commanding and impreſſive. In the knowledge of mankind, he was a great proficient; having well ſtudied human nature. An uncommon firmneſs and evenneſs of mind marked his charac-

ter, and continued with him to the laſt: In the family, no man exceeded him. There the ſofter affections were blended with juſt authority. The law of love and kindneſs was in his mouth. As a friend, he was conſtant and ſincere. In the endearing relation of a huſband, he was always tender and affectionate. To our amiable widowed friend, how great the loſs. A loſs that will be *daily* felt. His company, his advice, his prayers, his pious example, will be enjoyed no more. He ſhall return no more to his houſe, neither ſhall his place know him any more. But he reſts from his labours, and his works follow him. He is, we doubt not, where he often longed to be. Could he now addreſs the partner of his life, would he not ſay to her, *If ye loved me ye would rejoice, becauſe I go to my Father?* To her we wiſh every divine ſupport, and a heart wholly reſigned to the will of God; who does not afflict willingly, nor grieve the children of men.

It was his conſtant endeavour as a father, to bring up his children in the nurture and admonition of the Lord. He travailed in birth again for them that Chriſt might be formed in them. Times innumerable he wreſtled with God in private, with many tears, that they might become experimentally acquainted with that religion, which had made him happy through life. God grant that our young friends, who mourn the death of one of the beſt of fathers, may often recollect his pious advice, his excellent example, and follow him ſo far as he followed Chriſt. Could he now addreſs them, may we not ſuppoſe it would be in the language of Jeſus Chriſt to John, *Behold thy mother?* In her

preſent ſolitary and very afflicted condition, ſhe will more than ever want thoſe kind attentions, which ſhe hath always received from her children.

In his viſits among his friends, he was pleaſant and inſtructive. He taught them publicly and from houſe to houſe. And was always ready to attend to the calls of the ſick, the dying, and the diſtreſſed of every deſcription.

Above a year ſince he lay dangerouſly ſick; and thought that he ſhould die. But he was calm and happy. To a friend who viſited him he ſaid, "I have not, through all my life, enjoyed ſo much of God and heaven in my own ſoul, as I have for three weeks paſt." After his recovery he often ſpoke of his happineſs during that illneſs, with gratitude and humility. He aſſured me that he felt himſelf entirely done with the world, and every thing in it.

He often ſaid to his friends, "He hoped he ſhould not outlive his uſefulneſs." The Lord granted him his deſire. You, the people of his charge, will long remember the ſolemn and pathetic manner in which he addreſſed you, the Lord's-day before his death, from theſe words, *Verily, verily, I ſay unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.** In the afternoon eſpecially he was uncommonly engaged and perſuaſive; and appeared unwilling to leave off, as though he thought it would be his laſt ſermon. He wept over loſt ſinners, and laid before them their awful danger, as well as the only remedy through Jeſus

* John xii. 24.

Chriſt.* The Thurſday morning following, he was ſuddenly ſeized with a paralytic ſhock, and

* It is a circumſtance worthy of notice, that he concluded the ſolemn ſervice of the day by giving out the following Pſalm [146th] from Dr. Watts's verſion:

I'LL praiſe my Maker with my breath;
And when my voice is loſt in death,
Praiſe ſhall employ my nobler pow'rs:
My days of praiſe ſhall ne'er be paſt,
While life, and thought, and being laſt,
Or immortality endures.

Why ſhould I make a man my truſt?
Princes muſt die and turn to duſt:
Vain is the help of fleſh and blood;
Their breath departs, their pomp and pow'r,
And thoughts all vaniſh in an hour;
Nor can they make their promiſe good.

Happy the man whoſe hopes rely
On Iſrael's God: He made the ſky,
And earth, and ſeas, with all their train;
His truth forever ſtands ſecure:
He ſaves th' oppreſt, he feeds the poor;
And none ſhall find his promiſe vain.

The Lord hath eyes to give the blind;
The Lord ſupports the ſinking mind;
He ſends the lab'ring conſcience peace;
He helps the ſtranger in diſtreſs,
The widow and the fatherleſs,
And grants the pris'ner ſweet releaſe.

He loves his ſaints, he knows them well,
But turns the wicked down to hell:
Thy God, O Zion, ever reigns;
Let ev'ry tongue, let ev'ry age,
In this exalted work engage;
Praiſe him in everlaſting ſtrains.

I'll praiſe him while he lends me breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler pow'rs;
My days of praiſe ſhall ne'er be paſt,
While life, and thought, and being laſt,
Or immortality endures.

ſpoke no more; but lay in this condition about a week, and expired.

We moſt ſincerely ſympathize with you, the bereaved flock. You have loſt a godly and a uſeful Paſtor. He was a burning and a ſhining light; and for near forty years have you rejoiced in his light. It becomes you to examine whether you have properly improved ſo great a bleſſing. Permit me to urge the importance of your keeping together. Be much engaged at a throne of grace, that God, in due time, may provide you a paſtor after his own heart. The Church is his purchaſed poſſeſſion; dear to him as the apple of his eye. He will, therefore, never leave nor forſake her. Though ſhe fall, ſhe ſhall ariſe: Though ſhe ſit in darkneſs, the Lord will be a light unto her. Though he cauſe grief, yet will he have compaſſion according to the multitude of his mercy, through Jeſus Chriſt. To whom be glory forever.

AMEN.